THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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AMERICAN SOCIALIST.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

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SOCIALISTIC NOTES.

The defalcations of highly-salaried officials at Fall River, Mass., just at this time, when the demand of the spinners for a small advance on their wages is so stubbornly resisted, is likely to turn public sympathy toward the laborers; many persons will think they have to suffer because of the rascalities of others, and that their claim of ten dollars a week could be easily met if the financial management of the factories were in honest hands.

A Committee of the French Chamber of Deputies, by a majority of 32 to 1, has voted that it is expedient for the Government to exercise its right and purchase the great railway lines of the country. The market value of their stocks, bonds, etc., is stated to be $1,600,000,000; and it may be that the Chamber of Deputies will not sustain the proposition of its Committee in view of its magnitude and the responsibilities involved; but wherever the plan of government control of railroads has been tried, as in Belgium, it has produced excellent results, albeit it is a favorite hobby of the Socialists.

The Boston *Herald* has a brief description of Noisiel, in France, its factories and its people, which recalls the Familistère at Guise and also the village of South Manchester, Connecticut, where the Cheney brothers carry on a large business in the interests of their workmen as well as of themselves. This is the *Herald's* description of what it terms "A French Arcadia:" "Recently, a son was married of M. Menier, the great chocolate manufacturer of France, who entertained Gen. Grant, upon his first arrival in Paris, with the most lavish hospitality; and the pleasure of the occasion was much enhanced by a present to the bridal pair of a pillow of roses from the workmen of the establishment. It was not an expensive gift, yet it was one singularly graceful and appropriate; and there was, under the circumstances, a significance in the act which renders it worthy of more than a passing notice, for M. Menier is one of the great manufacturers of France, having hundreds, if not thousands, of men, women and children in his employ, who are never disturbed by any of the antagonisms between labor and capital. The chocolate factories of Noisiel, on the banks of the river Marne, furnish employment to nearly all the inhabitants of the town, and the wealthy and prosperous proprietor, in providing for their comfort, sets an example worthy of imitation. The cottages are close to the works, each with four rooms, a good cellar, and a garden for the cultivation of fruits, flowers and vegetables, all furnished at a rental of twenty-four dollars a year. The schools of Noisiel, which are excellent, are all maintained at M. Menier's expense; and they are graded, from the infant school, where the children go at three years of age, and a day nursery, where the babies are cared for, while their mothers are at work in the factory, to the upper schools, where the boys and girls are taught to the age of fourteen in all the branches of a good French education, including singing, book-keeping and drawing, for both sexes, and needle-work for the girls. There is a library also, belonging to the operatives, and a savings-bank which they are encouraged to patronize; but the most striking feature of the place, after the schools, is the coöperative stores, where the workmen obtain their supplies of food and groceries at wholesale prices, with a slight percentage added to defray the expenses of handling the goods, and nothing more. There is no thought of strikes at Noisiel."

The English Coöperators, who have hitherto given their attention mainly to trade and mechanical industries, are more and more discussing the application of their favorite principle to agriculture. The last number of the *Coöperative News* mentions one society that is contemplating the addition of farming to their other businesses, and it also contains an exhaustive paper on "Coöperative Farms or Home Colonies," as "a remedy for the present distress," with a plan for a colony of one hundred families working five hundred acres of land. Here are some of the advantages which it is thought would be secured by the plan: "It is proposed that the necessary dwellings and farm buildings for the members of the proposed society shall, for the sake of economy (without which the society cannot hope to prosper and save enough money to pay off its debt), be constructed in one block, allowing, say, four rooms for each member, all which shall be warmed from one furnace. One kitchen, wash-house, and dinning-room shall be constructed for the whole block. By this arrangement, instead of having 100 separate fires, and ovens, and wash-boilers, and the necessary pipes and chimneys, one complete set of heating, cooking, and washing apparatus will suffice for the whole establishment. It is needless to point out the immense saving in construction that will be thus effected. Steam pipes from one boiler will heat the whole colony at a trifling expense. As the debt is paid off, there will be more profits to divide, and a larger fund available for improvements. * * Pleasure-grounds can be laid out, books purchased, baths, a school or lecture-room, a conservatory, billiard-room, and many additions made to the comfort and convenience of the inmates and the attraction of the home. It would add not a little to the interest and pride which members would take in their home if they wore a distinctive uniform, which might also be made on the premises. By adopting the foregoing plan there will be, in addition to the saving in the cost of buildings, fuel, and food, an equal economy in the cost of farming implements, and particularly in the absence of competition in the sale of their produce, for instead of having one hundred cottage farmers all growing the same articles and all competing with each other at the markets, and probably many of them all making separate journeys to market at the same time, here one or two members will undertake the sale of the whole produce of the farm, and sales will be conducted systematically and without competition, waste or delay."

ABOUT FAMINES.

III.

THE FAMINES OF THE WORLD: PAST AND PRESENT. By Cornelius Walford, F. I. A.; F. S. S.; F. R. H. S., etc. London. Edward Stanford, 55 Charing Cross, S. W.

Mr. Walford's chronological table of comets, cyclones, earthquakes, hailstorms, etc., contains many remarkable facts. One is the immense number of persons who have lost their lives by cyclones and earthquakes; another is the astonishing hailstorms recorded. I think a condensation from this table will be interesting. The visitations which it records have not been the cause of widespread famines, but often of severe local famines, owing, as in other cases, to the want of rapid communication and transportation in early times:

EARTHQUAKES, CYCLONES, AND HAILSTORMS.

B. C.

33. *Palestine.* An earthquake in which 30,000 people perished.

A. D

742. *Syria, Palestine and Asia generally.* Tremendous earthquake; more than 500 towns destroyed, and the loss of life surpassed all calculation.

893. *India.* An earthquake destroyed 180,000 lives.

1007. *Asiatic Turkey.* Deinar overthrown by earthquake, and 10,000 people buried in the ruins.

1040. *Persia.* Tabriz reduced to ruins, and 50,000 of the inhabitants destroyed by earthquake.

1137. *Sicily.* Catania overturned by earthquake; 15,000 persons buried in ruins.

1139. *Persia.* The city of Gansana destroyed by earthquake, and 10,000 of the inhabitants buried in the ruins.

1158. *Syria.* Much destruction by earthquake; 20,000 people killed.

1169. *Sicily and Calabria.* An earthquake committed great devastation and killed some 15,000 people.

1218. *France.* At Franche Comté a mountain opened and engulfed some 5,000 persons.

1268. *Cilicia,* (Asia Minor.) Tremendous earthquake; over 60,000 people perished.

1353. *Italy.* An earthquake at Borgo-Sansepolero, and 2,000 people perished.

1359. *France.* "When Edward III. was on his march, within two leagues of Chartres, there happened a storm of piercing wind that swelled to a tempest of rain, lightning, and hailstones so prodigious as instantly to kill 6,000 of his horses and 1,000 of his best troops."—*Old Chronicle.*

1456. *Naples.* Great earthquake; 40,000 people perished, 5th December.

1479. *St. Neots,* (Huntingdon.) Hailstorm, "when the stones measured 18 inches around."

1491. *Grecian Archipelago.* Earthquake at Cas; 5,000 persons perished.

1504. *India.* Great earthquake at Agra. Every lofty building was leveled with the ground, and some thousands of people were buried in the ruins.

1509. *Constantinople.* Earthquake, "thousands perished," 1,700 houses overthrown, 14th September.

A. D.

1531. *Lisbon.* 1,500 houses destroyed by earthquakes, and about 30,000 inhabitants buried in the ruins. Several neighboring towns engulfed.

1564. *Northamptonshire.* Hailstorm, "when the stones measured 15 inches in circumference."

1626. *Naples.* Earthquake destroyed thirty towns and villages; 70,000 lives lost, July 30th.

1667. *Ragusa.* City ruined by earthquake; 5,000 persons perished.

1667. *Schamaki,* (Southern Russia). Earthquake shocks extending over three months; 80,000 people perished.

1672. *Rimini,* (Italy). Earthquake; 15,00 perished.

1692. *Jamaica.* Earthquake destroyed Port Royal, whose houses were engulfed 40 fathoms deep; 3,000 perished.

1693. *Sicily.* Earthquakes overturned 54 cities and towns, and 300 villages. Of Catania and its 18,000 inhabitants not a trace remained; more than 100,000 lives lost.

1703. *Italy.* Aquila ruined by earthquake; 5,000 perished.

1703. *Japan.* Jeddo ruined by earthquake; 200,000 perished.

1706. *Abruzzo,* (Naples). Earthquake; 15,000 persons perished.

1716. *Algiers.* Earthquakes; 20,000 perished.

1719. *Sweden.* Great snowstorm, wherein 7,000 Swedes, on their way to attack Drontheim, perished on the mountains.

1726. *Palermo.* City nearly destroyed by earthquake; 6,000 lives lost.

1727. *Persia.* Tabriz overwhelmed by earthquake; 77,000 persons perish.

1731. *China.* Pekin destroyed by earthquake; about 100,000 people swallowed up.

1732. *Naples.* Earthquake; 1,940 persons perished.

1737. *India.* Great storm. Some 30,000 persons are believed to have perished.

1746. *South America.* Lima and Callao demolished by earthquake; 18,000 persons buried in the ruins.

1750. *Ionian Islands.* At Cerigo 2,000 perish by earthquake.

1754. *Egypt.* Grand Cairo half destroyed by earthquake; about 40,000 of the inhabitants engulfed.

1755. *Kaschan,* (North Persia). Destroyed by earthquake; 40,000 perished.

1755. *Lisbon.* The great earthquake. In about eight minutes most of the houses and 50,000 of the inhabitants were swallowed up.

1755. In *Morocco* one-half of the city of Fez was destroyed, and 12,000 Arabs perished.

1759. *Syria.* Baalbec destroyed, and in this city 20,000 persons perished.

1767. *Martinico.* Damaged by earthquake; 1,600 perished.

1768. *Havana.* Deadful hurricane; 1,000 perished.

1773. *Guatemala.* Santiago with its inhabitants swallowed up by earthquake.

1780. *Tabriz,* (Persia). Earthquake; 15,000 houses thrown down and multitudes of people buried.

1782. *India.* Great storm at Surat; about 7,000 inhabitants destroyed.

1784. *Pyrenees.* Hailstorm; some of the stones weighed 23 ounces.

1784. *Armenia.* Exinghian (near Erzeraum) destroyed and 5,000 persons buried in the ruins by earthquake.

1787. *Normandy.* Hailstones as big as hen's eggs.

1788. *France.* "Hail fell as large as a quart bottle, and all the trees from Vallence to Lisle were torn up or destroyed."

1791. *Calabria.* Violent hailstorm; stones weighed one English pound.

1793. *Japan.* Earthquake near the volcano Illigigania (which threw forth torrents of water), destroyed 53,000 persons.

1794. *South America.* The whole country between Santa Fé and Panama desolated by an earthquake. The cities of Cuzco and Quito destroyed, and 40,000 people buried in what appeared but one second of time.

1796. *Asia Minor.* Earthquake; 1,500 lives lost.

1805. *Naples.* Earthquake at Frisolone; 6,000 lives lost; also in Calabria, 20,000 lives lost.

1812. *Venezuela.* The city of Leon de Caracas destroyed by earthquake; nearly 12,000 persons perished.

1822. *India.* Great cyclone in Bombay; as many as 100,000 of the inhabitants destroyed by the tidal-wave.

1822. *Aleppo,* (Syria). Destroyed by earthquake; above 20,000 perished.

1825. *Algiers.* This city and Blida injured by earthquake; 7,000 lives lost.

1830. *China.* Canton and neighborhood suffered from earthquake; above 6,000 perished.

1842. *St. Domingo.* Earthquake destroyed not less than 10,000 lives.

1851. *Italy.* Earthquake; Amalfi ruined; 14,000 lives lost.

1853. *Shiraz,* (Persia). Earthquake; 10,000 persons overwhelmed.

1855. *Japan.* Jeddo nearly destroyed by earthquake; 30,000 people overwhelmed.

1857. *Italy.* Earthquake; "complete villages were engulfed in the yawning fissures;" 10,000 lives destroyed.

1864. *India.* Great cyclone at Calcutta; 70,000 lives lost.

1875. *Chili.* San Jose de Cucuta and other towns near Colombo destroyed by earthquake; about 14,000 lives reported to be lost.

The number of lives lost by earthquakes, in cases where the exact number is attempted to be given, exceeds 1,800,000, besides the great number of cases where whole cities and towns were swallowed up but no exact estimate of the loss attempted. People who live in regions so safe, temperate and free from natural convulsions as ours, can scarcely realize the horrors of earthquakes and violent storms. Think of a tidal-wave from the ocean twenty feet high, blown up by the force of a hurricane, invading a thickly-settled country and sweeping away nearly a quarter of a million human beings into the watery abyss without a moment's warning, not a soul of them all being ever heard from again! That is what happened in Bengal in October, 1876. Think of hailstones weighing from one to two pounds, blown by violent winds, capable of killing horses and men! Such instances have been recorded in various countries and different years, so there can be no doubt of the fact. It is remarkable that in Mr. Walford's table there are twenty-three violent and destructive hailstorms recorded in the last half of the eighteenth century, while only eight are noticed as occurring thus far in the present century. From 1500 to 1556 there were also a great number of violent hailstorms.

An examination of these tables gives one the impression that so far as convulsions of nature are concerned, the earth is considerably more steady and reliable of late than in past times. Possibly the clearing away of forests has done something to reduce the excessive rainfalls, and it has been suggested that the network of railway tracks which now spreads over most civilized countries has had an effect to modify electrical conditions. It may be, however, that we are merely enjoying a long periodical lull.

I will pass over Mr. Walford's tables of the "artificial" causes of famine, such as defective transport, restrictions on the price of food, on the export and import of grain, currency restrictions, etc. It would require more space than we can give to make that part of his subject clear. I will just mention in this connection that coaches were first introduced into England in 1553; the first steamboat, the *Comet,* sailed upon the Clyde January 18th, 1812; and the Liverpool and Manchester Railway was opened September 15th, 1830.

The most remarkable thing about Mr. Walford's book, taken as a whole, is that it almost wholly ignores the one prominent fact which his tables of statistics set forth. His tables show that since the introduction of steam transportation there have been no famines in any of the nations of Europe except Ireland, and it is known that the Irish famine of 1845–46 was due to the enormous increase of population during the century just preceding. Yet since the introduction of steam-transportation there has been almost constant famine in India, where the population was so dense. This suggests with great force that the too rapid increase of population is one of the principal causes of famine. Mr. Walford does not include this in his list of causes. He ignores it almost wholly. The only allusion to it I find is in a note quoting as follows from a remark of Lord George Hamilton in the House of Commons in 1878:

"In speaking of India it is always to be remembered that just as famines become obviated, and a regular food-supply be obtained for the people, so will the population increase. All that is now done must therefore be considered in the light of the additional millions and tens of millions which will be planted upon that soil within the next half-century."

Mr. Walford arrives at the conclusion, in the face of this fact, that the only permanent prevention of famine lies in improved means of cultivation and transport. He should study Malthus. Perhaps he has done so and feels compelled to ignore the population question on account of the prejudice with which society views it. I am inclined to believe this is the true explanation, for in the discussion of Mr. Walford's papers by the members of the Statistical Society, before whom he read them, there was the same daintiness on this point. There is nowhere in the book, from beginning to end, a suggestion or hint regarding the possibility of restricting the increase of population. That is evidently a subject for the social reformers and not for the Statistical Society. In this particular Mr. Walford's book is just about as disappointing as was Mr. Herbert Spencer's examination of the subject of marriage a year or two ago. Neither of these gentlemen has cared to draw the most obvious conclusion suggested by his facts, possibly because to do do so he would have had to brave public opinion.

F. W.–S.

(*Concluded.*)

What Might be Done with the Money Wasted in War.—Give me the money that has been spent in war and I will purchase every foot of land upon the globe; I will clothe every man, woman and child in an attire that kings might be proud of; I will build a school-house upon every hill-side and in every valley over the whole habitable earth, and will supply that school-house with a competent teacher; I will build an academy in every town and endow it, a college in every state and fill it with able professors; I will crown every hill with a church consecrated to the promulgation of the gospel of peace; I will support in its pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another round the earth's broad circumference, and the voice of prayer and the song of praise should ascend like an universal holocaust to heaven.—*Dr. Stebbins.*

ZOAR'S RICH COMMUNITY.

WHERE WORK WAS ONCE DONE WITHOUT ANY DISTINCTION OF SEX.

General Marriage, however, as soon as they had Paid off the Debt on their Lands---A Town in which Community Life has been given a Fair Trial---The Visible Result.

[From the New York Sun.]

Zoar, Ohio, Aug. 16.—On the left bank of the Tuscarawas River, in Tuscarawas County, Ohio, lies the Separatist village of Zoar, one of the oldest as well as one of the most successful Communistic Societies in the United States. It stands in a small basin, say three miles long by two broad, surrounded by an amphitheatre of hills, wooded to their very summits, from which the green and yellow fields stretch away in gentle undulations to the river. The arable lands show a high state of cultivation, and each field has a well-kept border of apple-trees surrounding it. The village itself stands about an eighth of a mile from the river, and is so buried in apple-trees that, at a short distance, nothing can be seen of it save an occasional housetop. It is essentially German in appearance, and looks as though but lately transplanted from some petty principality of the Fatherland. The same characteristics of order, neatness and simplicity mark its individuality. Like its prototype on the plain of Sodom, it is a "little city." Three straight streets running parallel to the river are crossed at right angles by four shorter ones. The squares thus formed are generally divided into four lots, each with its own dwelling, fenced in with neat railing, and laid out into vegetable and flower-gardens, cultivated almost exclusively by the women. The streets are marvelously clean, and, like the fields, bordered by long rows of apple-trees. Trim walks run out at either side, and at the street corners fountains of clear spring water splash and sparkle in moss-covered stone basins. In the center of the village is a large public garden, neatly kept and geometrically laid out and filled with all kinds of domestic and foreign exotics. Large hot-houses are connected with it, and the sale of plants and shrubs forms an important item in the revenue of the Community. Adjoining it on the next lot is a large two-story brick dwelling, once the residence of Joseph Bimeler, the first head of the Society, and is perhaps the most pretentious structure in the place. It is generally known to outsiders as the King's Palace, and was built by the villagers and presented to Bimeler as a residence in token of the high esteem in which he was held. Bimeler, however, refused at first to live in it lest it should be regarded as an evidence of aristocratic inclination, and when finally prevailed upon to do so, threw the larger portion of it open to public uses. It is occupied at this date by one of the trustees of the Society. Further down the street stands the single hotel of the village, a large, two-story, frame structure, with long piazzas supported by many white pillars extending along its front, and a bell-like cupola upon its roof, from which an extensive view of the surrounding country can be had.

QUEER SHAPED DWELLINGS.

The dwellings of the village bear a general resemblance to each other, being for the most part large two-story frame structures, with long piazza and a single entrance in front. Some of them are of brick, others with the lower story of brick and the upper of frame, and still others again of the old-fashioned heavy log frame filled in with brick and plastered with yellow mud. A few of the dwellings erected by the first settlers are still standing, and look very queer beside their newer neighbors. As they decay and are torn down they are replaced with brick, a material with which it is evidently the intention to rebuild the village. The German characteristics of thrift and utility are apparent about all these dwellings; the gables of nearly every house are trellised with grapevines climbing to the roof; there are old-fashioned red-tiled roofs with dovecotes under the eaves, and many-paned little windows, with crisp white muslin curtains behind them. The houses are painted in all sorts of positive colors—blue, red, green, and yellow being spread side by side without regard to æsthetic effect. The interior furnishings are in keeping with the simple habits of the people—a few home-made chairs of antique pattern, the common wooden bench or settee, yellow painted, uncarpeted floors, high bedsteads, with the light pair of steps to climb into them, highly polished tinware and delfs, a few prints on the walls, generally of scenes in the fatherland—all spotlessly and marvelously clean.

At one side of the village stands the dairy stable, a huge structure 50 by 210 feet in size, and containing 104 stalls. It is built on the most approved principles, with two long rows of stalls divided by an asphaltum walk fifteen feet in width, over which a tramway carries feed. At the present time over 100 cows are kept in the charge of a single herdsman, and are driven morning and evening to the stable to be milked. This service is performed by a score or more of the village maidens, who afterward carry the milk to the dairy-house, where

it is emptied into an exaggerated tub, and dealt out to the families as required. A large quantity of butter and cheese is manufactured, and from its superior quality commands a ready market. On the opposite side of the village are the large stables for horses and the granaries for the immense crops of cereals raised by the society, and in different parts of the hamlet are the shops for the various trades, cider-presses, public bakery, etc. Down by the river are two large flouring mills, a machine-shop, foundry, woolen mills, and sawmills, owned by the Community; and these add their quota to its wealth. At a short distance are iron mines and blast furnaces, coal mines, limekilns, valuable stone quarries, and large tracts of timber.

Toward the upper end of the village, upon a sloping hillside, stands the single church of the society. It is a red-painted brick building trimmed with white, with many windows and a cupola. The men occupy one side and the women the other during service, after which the women file slowly out, the men retaining their seats till all are gone. The exercises open with a long hymn in German, accompanied by a large organ, played by one of the villagers, after which the oldest trustee reads a sermon of Bimeler, the former head of the Community, followed by a closing hymn. In former times the church music was furnished by a full orchestra, the congregation singing to an accompaniment of two flutes, a clarinet, two fiddles, a melodeon, and a bass viol. To the left of the church the little cemetery of the hamlet lies upon a sunny slope. According to the tenets of their religion it should be a bare green field and nothing more, and in the older part of the cemetery nothing in the shape of a monument or bust appears. Some deference to conventional forms, however, has led them of late years to plant wooden headboards over the grave, with the name, date of birth and decease of the occupant rudely stencilled thereon. In addition to this an evergreen tree is planted directly over the breast of the grave, which formerly was their only mark. The majority of the graves are those of old people, eighty and ninety years being not uncommon, and indicating the healthfulness and content of their mode of life.

RELIGIOUS BELIEFS.

The religious belief of the Zoar Society is somewhat difficult of definition. They call themselves Separatists —a people separate and apart from all others, and refuse fellowship with all denominations. Prayer does not enter into their services, and is rather conspicuous by its absence. They are strong Trinitarians, and believe in the Old and New Testaments and in Christ as the Savior of the world. Their explanation of the fall of Adam and original sin is "that primal man's imagination was thrown away on earthly things; that is, he wanted a wife, and hence lost God's image. Therefore Christ has come to restore what Adam lost, and he is for this cause the Savior of the world." They do not recognize the ordinance of baptism and the Lord's supper as being according to Scripture, and have no called ministry. The ordinance of marriage is regarded as a simple agreement between the contracting parties, and necessitating no particular ceremony. For the first fifteen years after the organization of the society in 1817, marriage was not allowed, upon the grounds that the care of children prevented women from laboring equally with the men toward payment for their property. Entire celibacy, however, seems never to have been contemplated; for upon completion of the last payment upon their lands, a general marriage took place, the example being set by Bimeler himself. Sometime afterward a growing deference to established usage led them to sign a paper on coming together, in which their relations as husband and wife were recognized. At the present time the ordinance is celebrated before a Justice of the Peace, according to the civil form. For some twelve or more years after marriage began, the children were cared for by the society from three years old and upward, under the care of two superintendents, the sexes being separated. To this succeeded the family relation, by which parents were given the entire control of their own children, and the families separated instead of living and discharging household duties in common. This step is recognized by the older members to have been a mistake, as tending to weaken the communistic tie and strengthen that of familism. In fact the Zoar Society cannot strictly be called a Community, but is a mixture of familism and Communism.

For many years the religious tie held the Society well together; but of late this bond is becoming exceedingly weak, though still paraded as the *motif* of the organization. Perhaps not more than one-third of the members attend religious services, and the younger class are notably absent. This is due to the singular dearth of interest and attractiveness in their services, and their infrequency; also, perhaps, to the encroachment of German rationalism. Community of goods may now be said to form the sole bond of the Society.

The present membership of the Society is about 250 —men, women and children—and has remained at about that number for some years; the secessions from the organization being nearly on a par with the accessions. Of these probably three-fifths are first-class members, the remainder being second-class. The former class includes probationers, youths and children, and all who have not signed the covenant; the latter the signers of the covenant, who have agreed to Community of goods. The two classes fare exactly alike with some differences of privilege. A first-class member may withdraw any money put into the common fund on joining the Community; but with a second-class member there is an entire surrender of all property rights; and the latter only can vote and hold office. Members of the former class can enter the latter class only when of legal age—the males 21, the females 18—and upon special application, and after a year's delay. Women, married and single, after passing the second class, can vote and hold office equally with the men. Applicants for admission to the Society are generally paid wages for a year, in order that both parties may become acquainted, and then, upon application, may enter the first class; after a year's delay and another special application, he may advance to the second class. Poor applicants of good character are preferred, as being more likely to remain than those who are not poor.

HOW THEY GOVERN THE COMMUNITY.

The government of the Society is delegated to three trustees, one of whom is the spiritual head of the Community, who in turn are responsible to a standing committee of five, which acts as the central or regulating power of the organization. The trustees are amenable to this committee, must consult its members upon all important matters, and make a monthly report of its actions. The former power appoints subordinates, directs all business, assigns the daily tasks of each member of the Society, and exercises general supervision. Jacob Ackermann is the present head of the Community, being the senior trustee and the spiritual head. The principal provisions of the constitution are: That all officers shall be voted for by all full (second-class) members; that there shall be an annual election of one trustee and one member of the standing committee, and of a cashier once in four years; and that the time of each election shall be published twenty days before its occurrence. The covenant, a legal agreement signed only by members of the second class, and obliging community of goods, conveys all property now or hereafter owned by the signer to the trustees, and contracts for his or her services during life, in return for a comfortable home, good food and clothing. It also contracts for the services of the signer's children until their majority, the same as if they had been legally indentured to the trustees.

Provisions are issued to the families of the society in proportion to their membership. Bread and milk are given out daily without any limit; tea, coffee, sugar and general groceries are issued from the common store twice a week; of vegetables, eggs, poultry, etc., each family is expected to raise its own. Cider, beer and wine are issued as required, and a vast amount of each is consumed. Each person is entitled to two suits of clothing at a time, which are replaced as required. Formerly, all members wore garments of one pattern, and the elders still retain the costume. Any other wants of members, which are considered to be in reason, are supplied upon order of the trustees. Whenever a marriage occurs the young couple are given a house, and furnished with all the requisites of housekeeping.

The landed estate of the Society was originally more extensive than now, having been somewhat reduced, owing to the difficulty of cultivating the property. At the present time it embraces about 7,200 acres, a large part of which is arable land. To cultivate this properly and to man their shops and mills, the Community gives steady employment to upward of 200 hands, which number is, at certain seasons of the year, materially increased. These men reside for the most part in the village, though a few are scattered over the estate, and employed in the mines and quarries at a distance. Service under the Society is eagerly sought by the laboring classes of the vicinity, as they are never hard-worked and payments are regular.

In addition to the parent settlement, the Society own a large tract in Iowa. Their real estate, together with their mills, factories, herds and flocks, bank and railroad stocks and other securities, are popularly estimated to be worth $1,000,000, though placed by them at a somewhat less figure.

WHERE THEY COME FROM.

The founders of the Zoar Society emigrated from the province of Wurtemberg, in Germany, in 1817, the rich helping to pay the passage of the poorer brethren to Philadelphia, where they landed in August of that year. Joseph Bimeler was at that time the recognized leader of the Community, though one Margaret Grubberman was the real founder of the sect. She was a Swiss woman, who had been driven to Germany by religious persecutions in her native land, and seems to have been a sort of clairvoyant or trance medium, dreaming dreams and seeing visions, which she repeated to her following as the teachings of inspiration. She did not accompany the exodus to America, but delegated her authority to Bimeler, a man of very considerable executive ability, and who is generally quoted by the Society as having been its real head and founder. Leaving the larger part of the company in the vicinity of Philadelphia, Bimeler, with a small following, penetrated to the wilds of Ohio, and located his colony on the banks of the Tuscarawas, purchasing the lands by means of military scrip of the war of 1812. A considerable indebtedness incurred in this way was assumed by Bimeler and some of the wealthier members of the company, and in the fall of that year they took possession. The winter was passed amid great hardship and privation, and the ensuing years were a constant struggle to obtain a livelihood. The nearest markets were Cleveland and Stubenville, distant eighty or one hundred miles. It had not been the intention at first to establish a community of goods, but the utter impossibility on the part of the poorer members to pay for their lands, and the pecuniary liability of Bimeler and others finally led to such an arrangement. The building of the Ohio Canal, which passes through their lands, and in the construction of which they assisted, in 1824, freed their lands from all incubrance. Since that date the condition of the Society has steadily improved.

Among the farmers of the vicinity the Zoar Society is held in great respect. Its members are peaceable, friendly and law-abiding, attending strictly to their own affairs, and inclined to be accommodating and helpful. They have but little to do with the politics of the country, except, until late years, to vote the Republican ticket in a body. Young Zoar, however, has ideas of its own, and last year the poll showed a considerable number of Democrats.

The daily life of the Community is a very easy-going one. No one is hard-worked, although every one is supposed to perform a daily task. The working hours are from sunrise to sunset. At the former hour the field hands assemble in the principal street and are assigned their daily tasks by the trustees. The men work in gangs, under the supervision of competent overseers. Women labor in the fields during harvest time, and at other seasons when work is particularly pressing. Five meals a day are furnished to laboring men, three regular ones, and two abundant luncheons in mid-forenoon and afternoon. This, with unlimited hard cider and beer, tends not a little to lessen the amount of work done.

In the evenings the bar-room of the hotel becomes a public resort for the hired help and single members of the Community, and pipe-smoking and beer and cider-drinking go on apace. During the day children are kept at school, the Society maintaining an excellent one, where all the common branches are taught in English and German. Music is also much in vogue, and many of the houses contain excellent pianos and melodeons. Sabbath at Zoar is perhaps the busiest day of the week, especially during the summer season. Parties come from all the neighboring towns and country to pass the day in the study of Communistic life, in visiting the public garden, or in drinking beer at the bar. On a sunny afternoon the village band discourses music in the main street, adding not a little to the hilarity of the occasion. In addition, also, to the considerable number of transient visitors, Zoar always entertains a large body of permanent guests during the summer season, whom the cheapness of the living at the hotel and other attractions have tempted thither. The river is full of fish, and the forests abound in small game. Boats and other facilities for pleasure-taking are furnished by the Society. Excellent board and neatly furnished rooms are supplied at the rate of four dollars per week.

ONE LOVE EPISODE.

Although apparently the last place for serious love-making to be found, yet Zoar is not without its occasional amatory episode. One of the most noted of the female short-story writers of the day here met her fate in the person of a young Communist. An intimate association of two or three seasons ripened into a well-developed case of love on the part of the lady. The trustees, becoming cognizant of this state of feeling, made haste to get the young man out of harm's way, and bade him take charge of some business at a distance from the village. This order brought matters to a crisis. It was now or never for the lady, and she determined to take the affair into her own hands. Calling the young fellow into the parlor of the hotel, on the morning of his departure, she placed both her fair hands on his shoulder, and, looking into his eyes with an intense affection, said: "L——, must you leave me?" "Well," replied the bashful swain, upon whom the shafts of the subtle archer had made no mark, "I guess I must. They are going to send me down to the station to work, and it's time I was off!" And without another word he left her. Such a lack of susceptibility lost the Society a new member, but gave a matchless pen to the literature of this day—a pen which yet remains unmated.

As a business corporation the Zoar Society finds ready sale for the product of its labor, and usually obtains a slight advance on the market. The immense yield of wheat grown by them is generally converted into flour before shipment, and sold almost exclusively to a Boston firm, which pays more for it than for a like grade of other manufacture. The same may be said of each particular product of the Society, which is generally sold to one party, and always at an advance on the market rates. But while the annual revenue of the Community is very large, it is said not to sustain them at the present time. Every year the interest on certain bonds and other securities, which formerly went to swell the capital stock, is encroached upon to pay current expenses. The older members attribute this to lack of interest and the increase of extravagant habits on the part of young Zoar, who know that they have enough to supply all wants for the future, and are animated by no incentive to accumulate more. It is probable that the next generation will be more easy-going than the present, and that the principal will be still more largely drawn upon. But, wealthy as they are and few in number, the dissolution of the Society as a Community of goods, through extravagance or otherwise, must be a long time in coming.

GEORGE DAVID HARDEGG.

[From the London Echo.]

An extraordinary character passed away from this world at Haifà, on Carmel, a few days ago, in the person of George David Hardegg, the founder of the so-called "German Colony." The deceased was a political enthusiast of the most extreme Democratic type in his earlier years. Whilst a student at the University of Tübingen he took so prominent a part in the *Demagogen-Bervegung* for the promotion of the liberty and unity of Germany, that he was arrested and passed some years in the prison of Hohen-Asperg. His troubles did not shake his profound belief in the possibility of a rapid improvement of the social and political circumstances of mankind; but he concluded that the great movement must commence from a religious, rather than from a purely political center, and that Germany was

not the place in which to develop his theories. In the year 1845 he mixed in the religious circles of Germany, and took part in many pietistic meetings, and three years later, during the revolutionary ferment, joined himself to the theologian, Christian Hoffman, the founder of the Community of Kornthal. From their intercourse proceeded the "Society of Jerusalem," or *Tempelfreunde* (Friends of the Temple), which proposes as the end of its existence the gathering together of the "true people of God" out of all nations on the soil of Holy Land. Hardegg's "German Colony" in Haifa was founded in 1869 as a commencement of the new and final "Exodus." In 1866 Hardegg published his "Eternal Gospel" (*Das Ewige Evangelium*), in which he unfolds his theory of human society, and prescribes the exact means for the solution of all social questions. The exceedingly amiable character of this clever and pious eccentric had gained him the esteem of all who came in contact with him, both Europeans and natives. At the announcement of his death, all the Consulates of the town, as well as the Turkish local officials, hoisted mourning-flags. His corpse was followed by an enormous crowd, including all the "German Colonists" or "Friends of the Temple," nearly all neighboring Europeans, and a great number of the native population.

AMERICAN SOCIALIST.

THURSDAY, AUGUST 28, 1879.

CHANGE OF SOCIAL PLATFORM

PROPOSED BY JOHN H. NOYES—ACCEPTED BY THE ONEIDA COMMUNITY.

Message to the O. C. by J. H. N. Aug. 20, 1879.

I hardly need remind the Community that we have always claimed freedom of conscience to change our social practices, and have repeatedly offered to abandon the offensive part of our system of Communism if so required by public opinion. We have lately pledged ourselves in our publications to loyally obey any new legislation which may be instituted against us. Many of you will remember that I have frequently said within the last year that I did not consider our present social arrangements essential parts of our profession as Christian Communists, and that we shall probably have to recede from them sooner or later. I think the time has come for us to act on these principles of freedom, and I offer for your consideration the following modifications of our practical platform:

I propose—

1. That we give up the practice of Complex Marriage, not as renouncing belief in the principles and prospective finality of that institution, but in deference to the public sentiment which is evidently rising against it;

2. That we place ourselves, not on the platform of the Shakers, on the one hand, nor of the world, on the other, but on Paul's platform, which allows marriage but prefers celibacy.

To carry out this change it will be necessary, first of all, that we should go into a new and earnest study of the 7th chapter of 1 Corinthians, in which Paul fully defines his position, and also that of the Lord Jesus Christ, in regard to the sexual relations proper for the church in the presence of worldly institutions.

If you accept these modifications the Community will consist of two distinct classes—the married and the celibates—both legitimate, but the last preferred.

What will remain of our Communism after these modifications may be defined thus:

1. We shall hold our property and businesses in common, as now;

2. We shall live together in a common household and eat at a common table, as now;

3. We shall have a common children's department, as now;

4. We shall have our daily evening meetings, and all of our present means of moral and spiritual improvement.

Surely, here is Communism enough to hold us together and inspire us with heroism for a new career. With the breeze of general good-will in our favor, which even Prof. Mears has promised us on the condition of our giving up the "immoral features" of our system, what new wonders of success may we not hope for in the years to come!

For my part, I think we have great reason to be thankful for the toleration which has so long been accorded to our audacious experiment. Especially are we indebted to the authorities and people of our immediate neighborhood for kindness and protection. It will be a good and graceful thing for us to relieve them at last of the burden of our unpopularity, and show the world that Christian Communism has self-control and flexibility enough to live and flourish without Complex Marriage.

J. H. NOYES.

Acceptance by the O. C.

The above message was considered by the Oneida Community in full assembly Aug. 26th, and its propositions accepted; and it is to be understood that from the present date the Community will consist of two classes of members, namely, *celibates*, or those who prefer a life of sexual abstinence, and the *married*, who practice only the sexual freedom which strict monogamy allows. The Community will now look for the sympathy and encouragement which have been so liberally promised in case this change should ever be made.

STUDIES IN PRACTICAL COMMUNISM.

III.

COMMUNIZING LABOR.

We said in our last number that in the existing Communities "invidious distinctions between different kinds of labor have been to a great extent removed." This is true, and it is great praise. In all forms of society certain kinds of labor are less desirable than others, but in genuine Communism persons are estimated according to their real worth, and no one would dream of demanding special consideration on account of the kind of labor he performs, one calling being as honorable as another in the eyes of all. The farmer and the lawyer, the mechanic and the doctor, stand side by side in this respect. Faithfulness and skill and disinterested service command the premiums.

All this necessarily results from the daily contact of the members of a Community; but there are other agencies tending in the same direction. For example, when the individuals proposing to form a Community come together they find that many avocations are represented, and they straightway come to the conclusion that they must select out of the several businesses which might be carried on, had they adequate capital and facilities, two or three which promise fair returns for labor and investment, and set the rest aside. It straightway follows that favorite callings must be abandoned, and that the single purpose to be useful must be predominant in all hearts. The merchant, mayhap, will turn farmer; the lawyer be transformed into a greasy mechanic; the banker become a gardener, and so on; all merely "ornamental trades" quite disappearing from view for the time being.

Then the laborers in a Community must hold themselves in readiness to be transformed from one department to another as occasion may require. One member withdraws from the Society; another is called abroad on business, or journeys for pleasure; a third is suddenly incapacitated by sickness or accident or other cause from discharging his former responsibilities; hence some one must be found to take his place, but the finding may involve much time and labor and half a dozen other changes. And so it comes about that the book-keeper of to-day may be the baker of to-morrow; the printer of to-day the steward of to-morrow; the carpenter of to-day the farmer of to-morrow. It may be questioned whether frequent changes of occupation are advisable from financial and other considerations; but they seem imperative at least in the early stages of a Community, and indeed it is difficult to see how they can be avoided unless the society fills up the occasional gaps in its ranks by hirelings or new members; and, moreover, they are productive of some very good results: they tend to destroy all distinctions of labor as affecting the social standing; they give to each member a knowledge of many avocations, and thus promote mutual interest and appreciation among all the varied classes of workers in a Community.

Not only must individual changes of occupation take place in a Community, but changes of groups and masses, are at times desirable. It is recorded that at Amana—that largest of all the Communities—men leave their shops and factories to help the harvesters. So it was in the early days at Economy and Zoar; and so it still is in other Communities.

In some of the Communities women join the men in the labors of the field in cases of urgency; and a constant tendency is manifest in associative life to break down the lines of separation between men and women respecting labor: men are found in the kitchen and laundry and other departments of household industry; while women gravitate into the counting-room and the departments of manufacturing requiring least brawn. The fact that the celibate Communities resort to very rigid regulations to thwart this tendency only proves its presence and force.

All these departures from the common routine of labor tend to break down and obliterate distinctions, and, in a word, to *communize* labor—making it a means of harmony and fellowship rather than of discord.

It would be incorrect, however, to convey the idea that in a Community everything is on a dead level respecting labor. Brains and ability are as certain to assert themselves there as elsewhere, and the scriptural principle requiring that "every man shall be rewarded according to his works" also finds there its application.

"TOMAHAWK CRITICISM" NOT MODERN.

Shakspeare, Milton, Gray, and others whose productions constitute the classics of English literature, were as familiar with it as the latest aspiring writer. Indeed, according to the stories told in an old number of *Fraser's Magazine*, literary criticism one or two hundred years ago was more biting and merciless than it is to-day. Thus Samuel Pepys, who saw *Romeo and Juliet* acted for the first time, Mar. 1, 1661, recorded his verdict in the following words: "It is a play of itself the worst I ever heard;" and of *Midsummer-Night's Dream* he wrote: "It is the most insipid, ridiculous play that I ever saw in my life." *The Merry Wives of Windsor* "did not please him at all;" while *Taming of the Shrew* he pronounced "a mean play," "a silly play." He was however "mightily pleased with *Hamlet*," and admitted that *Macbeth* was "a pretty good play." Dryden, too, rather severely censured Shakspeare's language and style, and much preferred the works of Beaumont and Fletcher.

Miss Hannah More wondered that Milton could write "such poor sonnets," while Doctor Johnson said, "Milton is a genius that can cut a colossus from a rock, but cannot carve heads upon cherry-stones."

But Doctor Johnson was an overbearing egotist, and seldom had an appreciative word for others. When Boswell replied to Johnson's remark that Gray "was a dull fellow," that "he was reserved, and might appear dull in company, but surely he was not dull in poetry," the Doctor thus silenced him—"Sir, he is dull in company, dull in his closet, dull everywhere. He is dull in a new way, and that makes many people call him great."

Johnson himself scarcely received better treatment from others. Horace Walpole called him "the tasteless pedant," and of his *Life of Pope* said—"It is a most trumpery performance, and stuffed with all his crabbed phrases and vulgarisms and much trash as anecdotes. Was poor good sense ever so unmercifully garbled by a babbling old woman? Prejudice and bigotry and pride and presumption and arrogance and pedantry are the hags that brew his ink."

And Boswell and his *Life of Johnson* fared no better at the hands of Walpole. "Boswell's book," he said, "is the story of a mountebank and his zany"—"A jackanapes who has lately made a noise here, one Boswell, by anecdotes of Dr. Johnson."

This is the way Walpole in turn was handled by another critic. Coleridge said of his *Mysterious Mother:* "It is the most disgusting, vile, detestable composition that ever came from the hand of man. No one with a spark of true manliness, of which Horace Walpole had none, could have written it."

Coleridge did not hesitate to write down the great Gibbon in this way: "When I read a chapter of Gibbon I seem to be looking through a luminous haze or

fog: figures come and go, I know not how or why, all larger than life, or distorted, or discolored; nothing is real, vivid, true; all is scenical, and, as it were, exhibited by candle-light."

Coleridge, too, feels the tomahawk. Southey said of his *Ancient Mariner:* "It is I think the clumsiest attempt at German sublimity I ever saw."

In fact, all great writers have had to run the gauntlet of criticism; and the ordeal seems to have been more terrible in the past than at present. It is very rare nowadays that we find anything so ruthless in the way of literary criticism as some of the sayings of the old critics we have quoted. They failed in that function of criticism which points out and commends excellences; with them, criticism signified little else than to expose and ridicule faults and say the sharpest possible things of their authors. The critics of to-day are more merciful, and perhaps not less just. Those of the future will know still better how to speak the truth so that it shall "wound but to heal."

COMMUNITY ITEMS.

ONEIDA.

—The fruit-packers are working on string-beans.

—The maples are turning red and brown and yellow.

—Said a gentleman yesterday about our visitors' dining-hall (which is situated in the basement of the new wing): "It has one great defect which I hope will be remedied before another season, and that is the lack of an elevator to carry people up stairs after dinner."

—There is some hope that the velocipede may yet become useful as well as——well, yes, ornamental. Our telegraph operator, who is of a practical turn, received a message the other day for a neighbor, and dispatched one of the velocipede-riders to deliver it.

—Here is a good word for the short-dress. A gentleman who has been a teacher of light gymnastics for a number of years thus expressed himself: "The dress your women wear is admirable. It gives such ease of motion to the limbs that it is quite noticeable. You don't often see women in the common garb who move with such grace and freedom. There is, in fact, more feminine poetry of motion here than is ordinarily seen elsewhere."

—Although there is much in the teaching of modern fiction—ancient, too, for that matter—which is contrary to our idea of a true philosophy of life and especially of love, we are quite a novel-reading people. The regular standards of Scott, Dickens, Bulwer, Hugo, Reade, Sand, Cooper, etc., give evidence of persistent thumbing, and the magazine serials in *Harper's, Scribner's, Atlantic, Galaxy* and *Appletons'* are in good demand. The library records show that some of the favorite authors among us nowadays are Cherbuliez, Turgénieff, Marlitt, Eliot, Theuriet and Black. In addition to the new material furnished by the gradual enlargement of our library in this line of literature, a constant stream of fresh books comes to us from the New York Mercantile Circulating Library, in which one of the O. C. members is a stockholder.

— The O. C. "Military Band," as we call it, has been organized about eighteen months, and is now performing quite creditably. It consists of one E flat clarinet, two B flat clarinets, three B flat cornets, three E flat altos, two B flat tenors, two baritones, one bass trombone, one euphonium, one tuba, drums and cymbals. Their *répertoire* of music contains, besides the usual amount of popular quicksteps, marches, etc., some fine selections from the operas of "Sonnambula," "Norma," "Martha," "Masaniello," "La Vestale," "Freischutz," "Niebelungen," "Lohengin," and others; overtures to "La Dame Blanche," "Caliph of Bagdad," and "Poet and Peasant;" waltzes by Strauss and Gung'l; Songs from "Lurline;" Hallelujah Chorus from "Messiah;" a Gavotte by Resch, etc., etc. Most of these pieces are arranged by English Military Band masters, and are considered the best music of the kind pulished.

—Thursday, the 21st, was the busiest day of the season with us. At 10-50 three Midland trains left twenty-one car-loads of people from Norwich and intermediate towns for us to entertain until 5 P. M. We dropped nearly everything else, except the care of the children, and gave up the day to providing for the wants of the crowd, which was estimated to contain from 1,500 to 2,000 persons. 750 of these people wanted dinner, and they had it in a succession of tables between half-past 11 and 2 o' clock. Of course nearly everybody wanted to go to the first table. As this was impossible, there was some crowding until the first set who filled the dining-rooms were properly adjusted and in a fair way to have the rage of hunger appeased. We gave two concerts in the afternoon, the Hall being filled each time to its utmost capacity. The weather was fine, the people good-natured and orderly, and the day passed off pleasantly all round, our guests acknowledging themselves quite satisfied with their excursion. We heard the author of the late articles on "Visitors at O. C.," who was considered somewhat critical, remark that she thought the company unexceptionably well-behaved, and she had nothing but praise for them.

—An amusing incident took place on the day of the big picnic, It was at the time of the jam about the dining-room doors. A man, having a wife of magnificent proportions, undertook to make an entrance. He got through the door himself, but, although he held his better half by the wrist, the people had wedged in between him and her in such a manner that she, owing to her immense size, could neither help herself along nor be helped by him, nor could anybody else get by. It was a regular blockade. There stood the husband on one side of the doorway clinging with the strength of despair to his wife's wrist, while she stood helplessly on the other side, her body wrenched forward by her imprisoned arm, and her form so completely sandwiched by the struggling mass of humanity around her that she was unable to move in any direction. "See here!" called the man to one of our attendants, "Do you allow swearing here?" "O, no; don't swear, please," supplicated that functionary. "Well, I won't," he answered good-humoredly, "but *I feel like it!*" After a little engineering the unfortunate couple were extricated from their dilemma, and joyously seated themselves at their smoking dinner of fresh vegetables.

A COMMUNITY TRANSPLANTED.

FROM PUTNEY TO ONEIDA.

III.

The town interfered at last, but not until it would have been treason to the State not to have done so. We had declared ourselves under a higher jurisdiction and had moved into a social order which was not lawful in Vermont. The first shock of the disclosure raised a tumultuous excitement which compelled us to seek a new location. Nevertheless, we kept the homestead, J. H. N.'s house, where our school began, and within three years after our dispersion and settlement at Oneida we had a branch Commune in Putney of fifteen or twenty members. This number was kept good for five or six years, and as frequent interchanging is the custom between our Communes, probably not less than a hundred members from the O. C. had a chance to visit the Mecca of their faith. The relations of this family with the village were perfectly peaceful, our social principles being graciously ignored. And if we had been "mindful of the country from whence we came out," we might, probably have had opportunity to have returned as a whole; but now we desired a better country, and we *had* a better, and in 1859, under a policy of concentration, we sold out entirely in Putney and left no interest there except what we had in the hearts of a small circle of outside believers.

When the faith of Holiness was first preached in Putney, it gathered of all kinds. Universalists and Nothingarians helped to crowd the halls and school-rooms where J. H. N. with the Polyglot Bible in his hand did little more than read and collate its testimony on the subjects of the Second Coming of Christ and Salvation from Sin. It sufficed for these classes that the truth he brought out confounded the Orthodox sects. Their interest in Perfectionism was like that which Julian Avenel, a lawless Scotch baron in one of Walter Scott's novels, had in the Reformation. "We of the laity," said he to a preacher of that order, "care not what you set up, so you pull merrily down whatever stands in our way. Call your doctrine what you list, to me it is recommended because it flings off all these sottish dreams about saints and angels and devils, and unhorses the lazy monks that have ridden us so long and spurgalled us so hard." But three years after, in 1838, when J. H. N. married his wife and came to Putney to live, from which we date the beginning of the Community, the chaff had been winnowed from the wheat, and he found a little band of disciples ready to gather around him as the twelve did around Christ, and give themselves in whole-hearted devotion to what he was about.

The organization took the form of a *School* at first. Instead of keeping the Sabbath in the usual way, we gave a seventh, yes, two or three sevenths, of every day to the study of the Scriptures, and our meetings were more like a Bible-class than any other form of gathering. The School continued several years, and then developed into "The Corporation," by which name we were known when our business interests were publicly united. After two or three more years, when our households were combined, we were called "The Association." And lastly, when we entered into our new social order, we stood forth a confessed Community. It was in this stage of development that Putney became too strait for us, and destiny brought on the birth-throes which cast us into new circumstances with improved relations and enlarged opportunities.

Our number at the time of the dispersion was thirty-one, twenty-one adults and ten youths and children. The adults were all between the ages of twenty-five and thirty-five, except three, one the mother of the Noyes's, and two others less by two years than twenty-five. Eleven of the adults and most of the children, were born in Putney or adjoining towns. The rest came from different parts and at different times, three from New York City, two from Northern Vermont, two from Belchertown, Mass., one from Meriden and another from New Haven, Conn., one from Newark, New Jersey; in all of which places Perfectionism appeared as one of the fruits of the Great Revival, and Mr. Noyes's writings had many readers.

The Putney Community was never self-supporting. It had a farm, a store, a printing-office, and twelve or fifteen thousand dollars in the bank. It had no mills or factories; nothing that ran by "power." Its press was a hand-press, hardening the muscles of J. H. N., which were indifferently developed by his earlier training. The inevitable saw-mill, which you see in the first purchase of almost every Associative attempt described in "American Socialisms," was wanting in the Putney property.

The nearest we came to having a saw-mill in Putney was the fact that our first printing was done in a loft over a saw-mill. We got a press and type before we had built an office, and a friendly neighbor offered us the use of a roughly-finished room over his mill, which we occupied several months.

The farm fell to us in the settlement of the Noyes estate, but none of our men were farmers. They were scholars, tradesmen and mechanics. And there was no money in the farm for the best of farmers; at least a New York man would say so. It supplied our table with milk and butter, vegetables and nice garden stuff, with apples, nuts, etc., and filled our barn with hay. It had several dwelling-houses on it which were convenient for our families. It furnished eligible lots for our store and chapel. It was a blessing in many ways; but we never could have afforded it if we had not felt rich.

We published a paper in the printing-office. There we had an industry, a pleasant family industry, but not a productive one. Our paper was then, as it is now, an enterprise of benevolence, and stood in our accounts on the debit side.

The store was a source of income. It was a popular store, notwithstanding some crotchety arrangements. It kept no intoxicating liquors, and was closed at 8 P. M., that hour being then, as in all our Communes since, sacred to the family meeting. As much as the profits of our store came short of our expenses, which was considerable, so much we sunk of our money in the bank. But we were like a boy in his minority going to school. We knew our father was rich and would set us up in business when we were old enough; and meanwhile we were not afraid to spend the pocket-money which he freely gave us.

We had a scheme in our heads and a prophecy in our hearts of a grand Phalanstery and an enormous business. The Phalanstery was to be on "the plain," a sunny plateau on one part of our hilly farm, and the business a great printing establishment, like the New York Bible-House, or Methodist Book Concern, for the publication of Community doctrines and literature. We have realized the Phalanstery, and the vision of the printing establishment, though it has tarried long, has not faded out of our hearts. The dam at Wallingford may be one hand or one foot of its incomplete "materialization."* The vision of the Phalanstery was realized, but not in respect to its *place.* It is for us to show now how much better place Oneida is than Putney would have been.

(*To be Continued.*)

* When this was written, five years ago, the Wallingford Community had recently built a valuable dam, which a promising printing business was beginning to utilize.

Here is Professor Huxley glorifying the stomach, liver and "lights" of a man, and making you shadowy thinkers wish that you could be born again and by a regular barrel-chested, double-breasted, smiling mother, with a lap big enough to hold six or seven babies: "A somewhat varied experience of men has led me, the longer I live, to set the less value upon

mere cleverness, to attach more and more importance to industry and to physical endurance. Indeed, I am much disposed to think that endurance is the most valuable quality of all: for industry, as the desire to work hard, does not come to much if a feeble frame is unable to respond to the desire. Everybody who has had to make his way in the world must know that while the occasion for intellectual effort of a high order is rare, it constantly happens that a man's future turns upon his being able to stand a sudden and a heavy strain upon his powers of endurance. To a lawyer, a physician or a merchant it may be everything to be able to work sixteen hours a day for as long as is needful without knocking up. Moreover, the patience, tenacity and good humor which are among the most important qualifications for dealing with men are incompatible with an irritable brain, a weak stomach or a defective circulation. If any one of you prize-winners were a son of mine (as might have been the case, I am glad to think, on former occasions), and a good fairy were to offer to equip him according to my wishes for the battle of practical life, I should say, 'I do not care to trouble you for any more cleverness; put in as much industry as you can instead; and oh, if you please, a broad, deep chest and a stomach of whose existence he shall never know anything.' I should be well content with the prospects of a fellow so endowed."

FUTURE-LIFE SPECULATIONS.

BY A SCIENTIST.

Professor Pierce of Harvard University, the celebrated mathematician and scientist and Superintendent of the United States Coast Survey, in a recent lecture, gave utterance to some rather startling speculations respecting the conditions of future existence. We append a few paragraphs from the lecture:

"What shall we say concerning the suffering with which this world is afflicted? What of sin? The body is the vocal instrument through which the soul communicates with other souls, with his past self, and even, perhaps, with his God. Were the communication between soul and soul direct and immediate, there would be no protection for thought: each man could take full possession of the thoughts of every other man, and there would be no such thing as personality and individuality. The body is needed to hold souls apart and preserve their independence, as well as for conversation and mutual sympathy. Hence body and matter are essential to man's true existence. Without them he must, in accordance with the Chinese theology, be instantly absorbed into the Infinite Spirit. In this case creation would be a false and unmeaning tragedy. The soul which leaves this earthly body still requires incorporation. The grandest philosopher who has ever speculated upon this theme has told us in his sublime epistle that there are celestial bodies as well as bodies terrestrial. It may not be in vain to strive to attain some insight into the possible nature of the celestial bodies, and it may, perchance, assist as a reconciliation for sorrow and sin.

"Can we fear lest the substance of the celestial bodies will be less adapted to the souls which they are to clothe? Is it not a fair and just inference that each body will be nicely fitted to its soul, as if organized and crystallized under the controlling influence from within? What better suggestion can be made which shall give us the full benefit of the discipline, education, ties, and sympathies of this life? We shall be known as we are. Soul will recognize soul through its external covering with unerring certainty.

"The stature of each body will correspond to the magnitude of the soul. The intellectual supremacy and consummate beauty of a Shakspeare will be more apparent in his celestial body than is his ideal stature. The countenance of the great Lawgiver of Judea will shine as when he descended from Mount Sinai. No crown will be needed to designate legitimate royalty, nor any celestial aureole encircling their heads to mark the loving and majestic presence of the apostles and the true saints. * * *

"We have here five imperfect senses, and they are as much as we can manage in this terrestrial world. A life-time is required for the most of us to become journeymen in the use of either of them, and no man has yet been known who was the master of them all. Touch, taste, and smell arise from objects in immediate contact with the nerves. Their wide range of perception in different persons and their great capacity for education give us undoubted intimation of how much they may be extended in a more delicate and sensitive organization. Their variety of character, dependent upon their location in the nervous system, and their apparent difference in the inferior animals, suggest the possibility and probability of increase of variety in the future, when they may be usefully employed. Hearing and sight, by which we communicate with our fellows and perceive distant objects, are conveyed by means of vibrations. Auditory vibrations may not be oftener than ten in a second, or they may be as many as twenty thousand. Visual vibrations, on the contrary, are not less than four hundred millions of millions in a second, and may be as many as eight hundred millions of millions.

"Between these two limits what a vast range of untried perception! There is ample room for more than forty new senses, each of which might have its own peculiar effect upon the nerves of the observer, and give a corresponding variety of information and opportunity for scientific study, for the invention of strange varieties of microscope, telescope, and spectroscope to strengthen the new senses for beautiful art, and for the development of grand or lovely forms of poetic fancy and imagination.

"Such is the glory of the intellectual future life naturally suggested by Christian philosophy. How infinitely grand in comparison with the elemental joys presented by other forms of religion! It is the natural and reasonable expansion of the ideal development, which began with the nebular theory. Judge the tree by its fruit. Is this magnificent display of ideality a human delusion, or is it a divine record? The heavens and the earth have spoken to declare the glory of God. It is not a tale told by an idiot, signifying nothing. It is the poem of an infinite imagination, signifying immortality."

PETROLEUM.

[From the Boston Journal of Chemistry.]

When we are told that at the present time over 1,800,000 gallons of petroleum or earth-oil are brought to the surface every day in the oil regions of Pennsylvania alone, the mind is staggered by the contemplation of the magnitude of this comparatively new industry. So lavish is Mother Earth of her hidden stores of oil that it is sent to the surface much faster than it can be taken care of or stored, and at the present time 300,000 gallons, at the lowest estimate, run to waste every day. The great United Pipe Line, and other methods of conveyance, utterly fail to convey the oil to markets, and the enormous tanks for storage are full to overflowing. There are tanks owned by companies which hold 5,000,000 barrels of oil, and all of them are full. The wooden tanks owned by individuals and private concerns amount in their aggregate capacity to as large a number of barrels, and these also are full.

Thus it will be understood that there are great lakes of oil above ground, as well as below; but there is good reason to believe that the subterranean deposits may with greater propriety be called oceans rather than lakes. The oil-workers are evidently pumping from inexhaustible supplies in the rock chambers below, and what are called the "spouting wells" deliver their vast currents with the same impetuosity as when the drills first tapped the pent-up stores. An interesting inquiry arises as regards what becomes of the oil that cannot be secured; into what does it flow, and where is its final resting-place? Any one who has visited the oil regions will know of the nature of the country, and readily understand that much of the oil flows into brooks or small rivers, and in time finds its way into the large rivers, and is lost ultimately in the Gulf of Mexico or the Atlantic Ocean. Still larger quantities are absorbed by the earth in ravines and marshy places, and thus it is lost to view. In the famous district one is led to exclaim, "Oil, oil everywhere, and no untainted water to drink." There is oil in the soil; oil in the springs; oil on the bushes and trees; oil in the atmosphere, apparently; oil on the clothing, and in the mouth, eyes and hair of the workmen; the bread and coffee of the region have the odor of oil, and the beds are saturated with it.

How wonderful is all this! Well do we remember when the first vial of "rock oil" fell into our hands. It was called "Seneca oil," and it was claimed to be a most efficacious remedy for a variety of ills to which the human body is subject. The statement that it flowed spontaneously from a spring in Pennsylvania was received at first with much incredulity, as that was regarded as impossible; but in a short space of time the truth was known, and the oil was no longer regarded as a mixture devised by human hands.

American petroleum oil is now used as a source of artificial illumination in nearly all parts of the world. It goes along with rum, powder, and muskets to the savage tribes of Africa, and the mud houses on the banks of the rivers of the interior are illuminated by its combustion; it is found in the interior of the Turkish Empire, in Persia, in Egypt, in Palestine, in China, in Japan, and in the remote islands of the sea. For the paltry sum of fifteen cents we can purchase a gallon of the clear refined oil, and the cost of the light afforded, in comparison with gas as furnished at the lowest cost in cities, is as one to twenty in its favor. It is just now the most formidable antagonist of gas, and we can scarcely hope in the utilization of electrical force in the future to secure light at a lower expense.

General Walker, the Superintendent of the Tenth Census, has told us that he expects to find about 50,000,000 inhabitants in this country at the next enumeration. We naturally glory in such figures. But here is Prof. N. S. Shaler discoursing in the *Atlantic* on "The Use of Numbers in Society." He says: "The question arises how far the existence of a large population on the earth is necessary to the action of those forces which serve to carry man onward. To this question it is impossible to give a full answer; nevertheless, there are many practical experiments in the use of numbers which serve to throw some light on the matter. In the first place, it is clear that the great successes of this world have not been in dense or numerous populations. By whatever standard we measure the success,—by the general elevation of the masses, by the number of able intellects, by the physical well-being of successive generations, or by the combination of these various elements of greatness and success,—it is clear that the victories have been won by the non-numerous peoples. If, with the conditions that gave England the Elizabethan age, we could have had the population of China, we might have had many Shakspeares at once; but all the men of the very first order have come from the small, but highly wrought, populations. China and Hindustan and other massive aggregations of men show us that an intensified struggle for mere existence cannot help man to the higher life of body or mind; the controlling intellects, the perfect bodies, have come from the small societies, where the average estate is high, where there is time and room for culture. Judging by their fruits, we must pronounce against the massive states, and give the palm to the smaller, thoroughly vitalized communities. A multitude does not necessarily bring greatness into the world. It will compel us to the opinion that it is better to take a city of thousands, or a state with a few hundred thousands, and lavish on their people the wealth we might vainly waste on hundreds of millions without helping the cause of human advance."

ONE THING AND ANOTHER.

The narcotic hop will soon be called on to come down from that pole.

The question often is whether you will save a friend or make a sixpence.

This is a time when most everybody wants to be a-pulling for the sea-shore.

Tewfik means to govern on the plan of his father; namely, through native Ministers.

Foreign exchange was of such a nature last week as to start about $4,000,000 of gold for this country.

Leo XIII. is a frugal Pope. He uses a kerosene lamp and has no candle-ends to give away to the servants.

An Irish stone-mason is about the only kind of a Mason that is "free and accepted" in consecrated ground.

Mr. Froude, the historian who has just written a brilliant life of J. Cæsar, pronounces his name as if spelt Frood.

Niagara Falls are now lit up by electric lights at night. Very strange effects are produced by using colored lenses.

Hay-fever isn't a thing to be sneezed at. Most folks find it expedient to be away from home when that visitor calls.

And that Zulu war isn't done after all, and can't be till the English get Citywayo. Two columns of troops are now converging on him.

When on the higher levels of life we can remember the lower levels; but when on the lower we cannot remember the higher.—*Thoreau.*

There is nowhere apology for despondency. Always there is life while life lasts, which, rightly lived, implies a divine satisfaction.—*Thoreau's Journal.*

We venture to predict that the election of Jefferson Davis to the Senate will not be the end of all good in this world—no, not even in that part known as the United States.

The Sacred Books of the East, which Max Müller is translating and publishing, will make twenty-four handsome octavo volumes. It will take about eight years to bring them all out.

And the lawyers came also to Saratoga, and passed a resolution saying that the States should enter in some concurrent legislation to improve the laws affecting the transfer of real estate. They also recommend a general course of instruction to be pursued in law-schools.

Mrs. Chisholm, whose husband, Judge Chisholm, and children, were murdered by a political mob in Kemper Co., Miss, has gone back to that State to testify against the assassins. She will be accompanied by General Stewart L. Woodford and daughter of New York.

The Tunkers, who are a numerous sect in some places out West, are agitated over the question whether that sacred foot-washing of theirs shall be done in the "single" or "double" mode; that is, whether one person shall both wash and wipe, or whether one shall wash and another wipe.

Colonel Dixon, the Independent candidate in Yazoo County, Miss., of whom we spoke some time ago, has "taken the consequences." Consequences in his case was a gunshot wound in the back, killing him shortly. He appears to have been an old confederate officer, bulldozer and desperado.

M. de Lesseps has formally avowed the failure of his Panama subscription. Not five years ago he wrote a letter to M. Petit Dedier that he regarded "the project of a canal through Nicaragua as the one which offered the greatest facility in execution and the greatest security in exploration."

Mr. Tibbles, the editor of the Omaha *Herald*, has been in Boston endeavoring to raise money for the prosecution of a suit in the Supreme Court to effect a return of the Poncas from the Indian Territory to their lands in the North from which they were wrongfully and indeed absurdly dispossessed.

You will generally agree that Ruskin is sound in his appreciation of woman. What he thinks of art and Turner is perhaps another question. "No man ever lived a right life," says he, "who has not been chastened by a woman's love, strengthened by her courage and guided by her discretion." The best women, he says, are the most difficult to know, and

they are recognized chiefly in the happiness of their husbands and the nobleness of their children. "Without the help of one of them the day would probably have come before now when I should have written and thought no more."

The gentleman known as "Old Probabilities" went to Europe sometime ago and left the boys to superintend the weather. We are happy to say that they have done first-rate, and have provided us with storms sufficiently sublime. Was afraid the General had a gift and it would depart with him—scientific as he may be.

Whatever your sex or position, life is a battle in which you are to show your pluck, and woe be to the coward! Whether passed on a bed of sickness or in the tented field, it is ever the same fair play, and admits of no distinction. Despair and postponement are cowardice and defeat. Men are born to succeed, not to fail."—*Thoreau's Journal.*

The preparations making by Lieutenant Gorringe, of the Navy, for the removal to New York City from Alexandria of that Cleopatra's needle, are well advanced toward completion, and it is claimed that in carrying out this work our American engineers are likely to improve on the methods by which such operations have hitherto been accomplished.

The tempest of wind and rain which lately visited our eastern shore was in some respects unprecedented. At Eastport, Maine, where the storm-center moved out to sea, the wind had a velocity of sixty-seven miles an hour, and at Wilmington eight and a-half inches of rain fell in twenty-four hours, or one-fifth of the average annual rainfall in the Middle States.

The old Khedive was allowed an immense sum of money for his support—allowed everything, in short, but a standing-place and a place whereon to lie down. France having refused to authorize him to reside in Algiers, the Powers have intimated to the Porte that they do not object to his living in Constantinople. The Sultan, however, is opposed to having Ismail in his capital.

Why is it so easy to be ugly when August is about XX? The French shipbuilders of Quebec thought they had a little grievance with the Irish shipbuilders, and both parties lately made elaborate preparations for considerable murder. The military stopped the riot, then the priests persuaded their respective factions to keep the peace, and be as good as the circumstances would allow.

Adventurers who aspire to climb the Alps will get a chill from the fate of Dr. William O. Mosely, Jr., of Boston. He had safely accomplished the ascent of the Matterhorn; but on his descent, while at a resting-place, he detached himself from the rope which united him to his guides and companions, and making a false step, he fell thousands of feet adown the steep slopes and precipices of snow and ice.

Rowell, the English champion walker, and Edward Payson Weston have made an agreement for a six-days' walk in New York City. The match will begin 1 A. M., Sept. 22, and close 11 P. M. Sept. 27. The one who makes 450 miles will take all the money. If both make that distance the one making the greatest number of miles will have two-thirds of all the money left after defraying the expenses.

The Wallace Committee, appointed to look after the all-the-religion-and-all-the-education Republicans of New England, found witnesses both in Rhode Island and Massachusetts who asserted in some instances that they had been compelled to vote the Republican ticket under pain of discharge from employment, and in others that they had been discharged for disregarding hints from them in advance of election.

H. H. says in *Scribner* for next month:

> But none of all this beauty
> Which floods the earth and air,
> Is unto me the secret
> Which makes September fair.
>
> 'Tis a thing which I remember;
> To name it thrills me yet;
> One day of one September
> I never can forget.

An occasional correspondent of the *Tribune*, writing from Santa Fe, says of that old Spanish-American town: "As we approach the City of Holy Faith it looked, through the gloaming, like a huge collection of brick-kilns ready to burn. Here and there rose the walls and towers of a few churches and the Catholic school. Many of the adobe houses are whitewashed and stuccoed over, and are made to look quite neat. In the center of the town is the plaza, fenced and full of trees, which gives it a cool, refreshing look. In the center is a monument erected by the Legislature to the heroes who fell in defense of the Union during the war."

The question just now is whether California belongs to the Chinese or the capitalists or the devil. The Rev. Mr. I. S. Kalloch, the workingmen's candidate for Mayor of San Francisco, had been making unpleasant reflections on the maternity of Mr. De Young, one of the editors of the *Chronicle* of that city. Thereupon this conservative quill-jabber drove to the house of Mr. Kalloch, called him out, and shot him fore and aft. The newspaper man was arrested, the workingmen came down in a mob and surrounded the jail with the deliberately formed intention of hanging the offender. The War Department has issued 60,000 rounds of ammunition to the State authorities, and at the last accounts the mob were held in check by Dennis Kearney. The De Youngs had incurred the enmity of Kalloch by some exposure of his career while living at the East.

New England Trancendentalism has had its sort of camp-meeting school at the Alcott house in Concord. Some four hundred persons have been attendant on the five-weeks course of lectures. A sum of money sufficient to pay the lecturers handsomely and leave something over has been one of the results of Mr. Alcott's venture. The next year's course of lectures will be one of four weeks instead of five. The attendance was preëminently conservative and refined—no rif-raf of free livers and Communists. Mr. H. G. O. Blake, of Worcester, Mass., and one of Thoreau's very few personal friends, read selections from the poet-naturalist's journals.

"Z. L. W." writing to the *Tribune*, from Utah, more than two weeks ago, said: "No intelligent man who is in the habit of keeping his eyes and ears open, and mingling with people of both classes, can remain in Salt Lake City twenty-four hours without becoming aware of a very ugly state of feeling among the Mormons, and of a corresponding excitement in the ranks of the Gentiles." "I don't believe that the Mormons contemplate any attack on the Gentiles or on the officers of the United States, but I do believe that a street fight, if one should occur between a Gentile and a Mormon, would be in danger of growing into a serious riot." But that street fight don't seem to have occurred.

"Here is the barber," says Thoreau in his journal, "sailing up the still, dark, cloud-reflecting river in the long boat which he built so elaborately himself, with two large sails set. He is quite alone thus far from town, and so quiet and sensibly employed, bound for Fair Haven Bay, instead of meeting comrades in a shop on the Mill-Dam, or sleeping away his Sabbath in a chamber, that I think of him as having experienced religion. I know so much good of him, at least, that one dark, still Sunday he sailed *alone* from the village to Fair Haven Bay. What chance was there to serve the devil by that excursion. If he had had a companion I should have had some doubts, but being alone it seemed communion-day with him."

The exodus of negroes from the Southwest has by no means stopped. Hundreds leave there every week for Kansas, and everything seems to indicate that the outflow of negroes will be greatly increased as soon as the crops are gathered in Mississippi and Louisiana. One of the methods devised by the planters, and now in process of execution to stop the exodus, is to send out companies of negroes to Kansas under the charge of instructed guides, who are to show them all the disadvantages of the State and convince them that the whites do not want them and that the climate is uncongenial. One company of several hundred has already been dispatched. The expenses are borne by subscriptions among the planters.

The South has, indeed, a mountain of refuge from sunstroke and malaria. The rich and leisurely can flee to it. It is that group of mountain ranges in which the Appalachian system culminates, near its extreme southern upheaval. These mountains, which occupy in short, parallel ranges a territory some two hundred miles long by nearly one hundred wide, lie principally within the State of North Carolina, but with their highest peaks on or just across the Tennessee line. This region boasts of 21 peaks higher than Mount Washington; 39 of which exceed 6,000 feet; and no less than 48 of which overtop Mount Adams, the second of the New England mountains. This cool and airy region is at present crossed by only one railway—that running from Salisbury, N. C., to near Greenville, Tenn., via. Ashville, Buncombe Co., N. C.

William Barnes, a Dorsetshire poet, has recently published a volume of poems in the dialect of his shire. They are said to possess merits of a very extraordinary kind. His "Hay Meäken" is carried on in this manner:

> "'Tis merry ov a zummer's day,
> Where vo'k be out a meäkèn hay;
> Where men and women in a string,
> Do ted or turn the grass and zing,
> Wi' cheemè väices, merry zongs;
> A-tossen o' their sheenèn prongs,
> Wi' ärms a zwangèn left an' right,
> In colour'd gowns an' shirtsleeves white:
> Or wider spread, a reäken round
> The rwosy hedges o' the ground,
> Where Sam do zee the speckled sneäke,
> An' try to kill him wi' his reäke;
> An' Poll do jump about an' squall,
> To zee the twisten slooworm crawl."

In a late sermon delivered at the church of the Messiah, New York, the Rev. E. E. Hale, of Boston, said, speaking from the text, "For no man liveth to himself, and no man dieth to himself:" "The solidarity of the human race is one of the essential central truths which is revealed anew to men in all occasions of crisis. When men are enjoying a short prosperity—when they are making ready for swift calamity—in their recklessness they forget this central law, and drift back into individualism, selfishness, self-culture and other forms of deviltry. The word 'solidarity' is a new one, invented by the French authors of our time. The truth expressed is as old as Christianity, and the Gospel is full of texts expressive of it. The truth is that this certainty of a common life was one of the three great novelties which the Apostles carried into the popular life of the Roman Empire, and by which they took possession of Europe and made it ours."

Judah P. Benjamin, ex-Confederate Secretary of State, and Hebrew, is now Q. C. in England, and head of the London bar. He has lately bought him a Parisian establishment costing him 300,000 francs—scarcely half of his annual income. "One of his highest gifts," says a London correspondent of the New Orleans *Democrat*, "and the principle secret of his wonderful success as an advocate, has been the marvelous clearness, force and dramatic power of his statements, and the exquisite art of epitomizing the fact and law of the case he has in charge. The late Chief-Justice Taney, after hearing Mr. Benjamin's statement of his case on his first appearance before the Supreme Court of the United States, remarked in a side observation to a brother justice: 'It appears to me, Brother C., that your little New Orleans lawyer has stated his adversaries out of the court.' And it so proved, and those adversaries were no less distinguished counselors than Reverdy Johnson and Caleb Cushing."

When that ardent Hibernian sang in "Widow Machree"—

> "See the birds go in pairs,
> And the rabbits and hares;
> Why, even the bears
> Now in couples agree,"

he was supposed to have drawn from the apparent constancy of dumb creatures an unanswerable argument in favor of marriage and double-blessedness. On the other hand, Wilson Flagg, a studious observer of birds, if not a very poetic one, records in the *Atlantic* for September that the fowls of the air are arrant free lovers, if not loose lovers. He says: "I believe it is a general opinion that the song of a bird is a disinterested effort on the part of the male to comfort his mate and assure her of his presence while sitting on her nest. Certainly, the song produces this desirable effect; but this does not seem to be the motive of the songster. On the contrary, it is an outpouring of his impatience on account of her absence, and an effort to call some other female to join him. Though the male bird often takes his turn in sitting upon the nest during incubation, he is impatient while thus employed, and spends only a small part of his time in performing this duty. While his mate is sitting, he is evidently dissatisfied with her absence, and sings more loudly at that time than after the young appear, when his time is more or less employed in procuring food for them. Even in this respect he is not so diligent as his mate. If we watch a pair of robins when they have a brood of young to feed, we shall see that the female provides the greater part of their subsistence. This disposition on the part of male birds to carry on a flirtation with some other female, while their mate is sitting, may be observed by watching one in a flock of common tame pigeons. While his mate is employed in her maternal duties, her lonesome partner resumes the same loud cooing that was heard while he was choosing his mate. The delight which he always expresses when some young, unmated female, hearing his call, alights on his standing-place, is very evident. That constancy for which doves have been proverbially celebrated is a trait of character which belongs only to the female."

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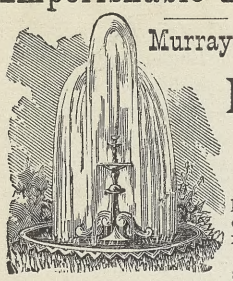

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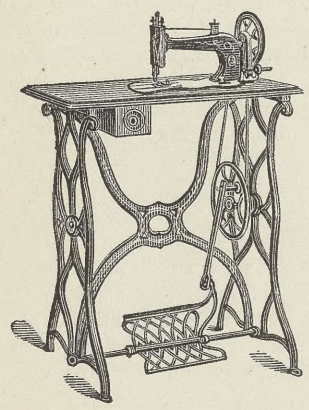

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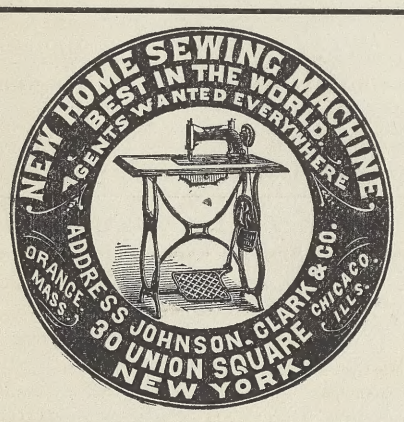

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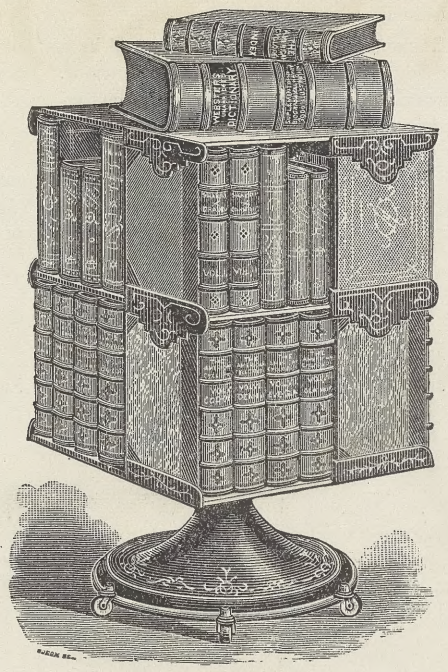

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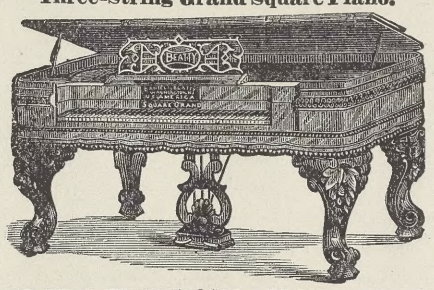

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